

لا غالب الا الله



EAGLE'S OF KOHSAAR

DHUND ABBASI TRIBE

Abbasids Hashmite Clan in
Northern Pakistan

NAQEEB UL ABBASIYEEEN OSAMA ALI ABBASI

History of Dhund Abbasi Tribe of Murree Hills, Hazara Division of KPK and Azad Kashmir

Descendants of Sipah E Salaar, Ghazi E Hind, Shair Marad

Al Syed Ghayyas Ud Deen Zorab Shah Al Abbasi

(998 Ad to 1072 Ad)

From 1016 Ad to 2023 Ad

1000 Year Lineage in Pakistan

This Short Book was the introduction about Abbasi's of Murree Hills, Hazara Division KPK and Azad Kashmir written by Naqeeb Ul Abbasiyeen Osama Ali Abbasi in correspondence of Issuance of Official Niqabat Statement about Abbasi Tribe in Northern Pakistan. Issued in January, 2023 Ad. All Rights Reserved.

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Islamic Historiograoher & Genealogist

Certified From Niqabat Ul Ashraaf Al Abbasiyeen Iraq

Tribe Ancestor of Abbasi's in Northern Pakistan

Sipah Salaar – Ghazi E Hind – Shair Marad

Al Syed Ghayyas Ud Deen Zorab Shah Al Abbasi (998 Ad to 1072 Ad)

**Arrival of Banu Abbas to India & Kashmir along with
Mahmud Ghaznavi and Invasion of Kashmir state according
to 1020 AD**

By: Osama Ali Abbasi

Birote, Murree

Ghiyasuddin Zorrab Shah, also known as Zorrab Khan Abbasi arrived in Delhi, India from Herat, Khurasaan (now Afghanistan) in 1020 Ad along with Mahmud Ghaznavi of Ghaznavid Empire during the Caliphate of Abbasid Caliph Al Qadir Billah. It is recorded in historical books that Sultan Mahmud Ghaznavi attacked the state of Kashmir twice in 1016 AD and 1020 AD. Ghiyasuddin Zarrab Shah was involved in the second invasion of Kashmir by Sultan Mahmud Ghaznavi in 1020 Ad as the commander of the Arab tribes. It is recorded in the history books that in 1020 Ad, army of Arab tribes in the army of Sultan Mahmud Ghaznavi was involved in the military campaign that attacked the ancient state of Kashmir, led by Ghiyasuddin Zorrab Shah of the Arab Hashmite tribe of Banu Abbas.

Ghiyas al-Din Zarrab Shah was born in 998 AD in Herat Province, Khurasan (present-day Afghanistan-Iran border region) of the Ghaznavid Empire. His father's name was Taif Shah, who was a military commander in the army of the father of Mahmud Ghaznavi. Taif Shah had four sons named Abdul Aziz, Ghiyyas Ud Deen, Ahmed & Abbass as recorded in Abbasiyan E Hind on Page Number 276.

In Tareekh E Abbasia Volume 3 by Author Riaz Ur Rehman Saghir, he states that in Tarikh E Tahiri which was written in 1600 AD, records that the Arab tribes were led by a young boy from Banu Abbas, Zorrab Khan, whose mother was a Turk. It is about 1020 Ad. In the history book Habirat al-Arab, the details of this incident are recorded as follows: At the time of Sultan Mahmud Ghaznavi's second attack on Kashmir, there was a young boy from the Arab Quraysh tribe who was leading the army of the Arab tribes and he attacked the vassal state of Kashmir. . It is written in Tarikh Mosam bahar, Vol. III, that Arab-born young man had captured Panjar (a subtown of present-day Kahuta Tehsil of Rawalpindi) and the Raja had left the fort and fled to Kishtwar (a district of present-day Indian Occupied Kashmir).

Tarikh Abbasiyan E Hind by Mufti Najamuddin Samarqandi, published in 1819, writes in his book that Ghiyasuddin Zarrab Shah, also known as Zarrab Khan, came to India in Delhi during the military campaign of Mahmud Ghaznavi.

Mahmud Ghaznavi's Arab army was under the command of Ghiyasuddin Zarrab Shah.

In the History of Abbasid's of India, author Najamuddin Samarqandi writes that Indian historian Ajat Nag has written in his book Tarikh E Delhi on page number 126 that when Mahmud Ghaznavi invaded India from Afghanistan, the deputy of the Arab army was a young man named Ghiyasuddin Ubaidi. , this young man was a brave warrior. He used to attack the enemy's army like a lion attacks a herd of goats, that is why he was called Zarrab , the most deadly lion of Arabia and the genealogy of this young man is from Ubaidullah Ibn Abbas Ibn Abdul Muttalib.

According to another tradition, the word Zarrab is derived from the Arabic word Zarb , which means "the one who kills a lot" .He was given the title of Zarrab and he became more famous and popular with the same name. In addition, in Arabia, Zarrab is called a lion that kills a lot, because of this, Ghiyasuddin Shah became more famous and well-known as Zarrab Khan. The suffix 'Ubaydi' to your name proves that he were a descendant of Ubaidullah Ibn Abbas and his genealogy goes back to Saeed bin Muhammad bin Ubaidullah bin Abbas bin Abdul Muttalib RA, whose entry is in the famous Arab book of Genealogy "Juzwat al-Iqtibas Fi Nasab Bani Abbass", “Mushajjaraat Ul Zakkiya Fi Ansaab Banu Hashim” & “Banu Hashim by Shaykh Hassan Al Hussaini”.

Here is the Genealogy / Family Tree:

**Ghiyasuddin Zorrab Shah a.k.a Zarrab Khan Ibn Taif Shah
Ibn Noah Ibn Abbas Ibn Rafih Ibn Fazal Ibn Ishaq Ibn Adil Ibn
Yafis Ibn Saeed Ibn Muhammad Ibn Ubaidullah Ibn Abbas
Ibn Abdul Muttalib**

**(Reference: Abbasian E Hind 1819, Ansab Zafarabad
Azamgarh Hindustan published in 1800, Famous Arab book
Juzwat Ul Iftibaas Fi Nasab Bani Abbas, Banu Hashim by
Shaykh Al Hasni, Mushajjaraat Ul Zakkiya Fi Ansaab Banu
Hashim)**

Niqabat Issuance of Genealogy

[Niqabat Al Ashraaf Al Abbasia Pakistan]

**[Issuance from Niqabat Al Abbasiyeen Iraq, Niqabat Ul
Ashraaf Al Hasnia Al Kelania, Iraq, Niqabat Ul Ashraaf Al
Hind in correspondance of Niqabat & Certification of
Genealogy of Osama Ali Abbasi – Naqeeb Ul Abbasiyeen in
Northern Pakistan)**

**Mufti Najmuddin Samarqandi has written in Abbasiyan E
Hind 1819 on page number 38 that some historians have
written that Ghiyasuddin Zarrab Shah was a descendant of
Ubaidullah Ibn Abbas, the son of Hazrat Abbas R.A. Then
Ubaydi is listed with his name, while some historians say**

That Ghiyasuddin Zarrab Shah was a descendant of Abdullah al-Safah, the First Abbasid Caliph. Mufti Najmuddin Samarqandi writes that some historians have written Zarrab Khan's ancestor Al Shareef Saeed Abbasi as the son of Muhammad bin Abdullah al-Safah instead of Muhammad bin Ubaidullah And it has been said that Ghiyas al-Din Zarrab Shah was a descendant of Hazrat Abbas, from the generation of Abdullah Ibn E Abbass, while Arab historians in 260 books have written that the real son of Abdullah al-Safah – Mohammad Ibn E Saffah passed away in Young Age, due to which The descendants of Abu Abbas Abdullah al-Safah did not last and he had no son or grandson named Saeed.

In this regard, the famous books of Arab history are Al-Balazari 850 AD, Tarikh al-Tibri, Al-Ansab al-Ashraf, Jamharat al-Ansab Al Arab 1022 AD, Al-Asas fi Nasab Bani Abbas, Jazwat al-Qatabas, Banu Hashim by Al-Daktor Hasan al-Husaini, Tarikh Yaqoubi, Tarikh Ibn Hazm, Tarikh al-Khulfa by Imam Jalal al-Din Suyuti has written that Muhammad bin Abdullah Safah, the son of the first Abbasid caliph Abdullah Safah, passed away, due to which the generation of Abdullah al-Safah did not continue. In this regard, the tradition of Abdullah al-Safah attributed to Ghiyasuddin Zarrab Shah is fabricated and unauthentic. This Tradition is also rejected by Arab Historian's & Niqabat Al Abbasia Pakistan.

Apart from this, Mufti Najmuddin Samarqandi in Abbasiyan E Hind further states that Maulvi Lutfullah Allahabadi wrote in the history of Ajmer that Ghiyasuddin Zarrab Shah was from Banu Abbas Ibn Abdul Muttalib. He came to Ajmer, India from Delhi, India for the Official Military Command. Hazrat Rukan Masnad Shah was visiting there from Arabia, so Ghiyasuddin stayed with him as a guest. Ghiyasuddin's dress was Arabic, he had a sword in his waist like a mujahid, he was a young man. After staying for a few days, he went to Srinagar, Kashmir on the order of Hazrat Rukan Shah and stayed there, his descendants are settled in Slogan, Kashmir. Some say that after staying in Srinagar for a short time, he went to Poonch Kashmir where the Raja of Srinagar had given him a big Land.

Alpial Ratan, author of History of Kashmir, writes that Ghiyasuddin Zarrab Shah was given Jaagir in Shalavajan, now Indian Occupied Kashmir and it was from Banu Abbas and he came from Delhi with the Ghaznavid army to Srinagar then he was given this Jaagir in Poonch Region by the Raja of Srinagar. This book of Alpial Ratan were published in Srinagar Kashmir in 1725 Ad.

Maulvi Alaf-Din Rajouri Kashmiri writes in his book Hijrat ka Safar that we have been hearing this frequently that the Arab army in the Ghaznavid army was under the command of Ghiyasuddin Zarrab Shah, a descendant of Arab Banu

Abbas. He came to Srinagar where, after a successful battle, he was granted a substantial estate by the Raja of Srinagar.

Mufti Najmuddin Samarqandi states that in Saqafat E Kashmir by Muhibullah has written in page number 68 that Ghiyasuddin Zarrab Shah was married in the family of Raja Mall Ancestors of Kashmir and he had only One son Named Akbar Ghai Khan whose mother was from Raja Mall Tribe of Kashmir. Mufti Najam Ud Deen Samarqandi states in Abbasiyan E Hind 1819 Ad on page no 211 that Akbar Ghai Khan had five sons named Kanwar Khan a.k.a Kahundar Khan, Sardar Khan a.k.a Sarrara Khan, Sana Wali Khan a.k.a Tanawali Khan, Salim Khan and Muallam Khan who was forefather of Dhund, Jaskam, Ghayyal, Sarrara & Tanoli Abbasi Tribes.

It was recorded in Marat al-Sulatin fi Seer al-Mutakhreen 1836, Volume I and in Ayena Quraish 1916 by Sardar Mohammad Akram Khan that when the Governor of Herat Qutb Shah was appointed, Zarrab Khan was Subedar (Governor General of Forces) was appointed to the high position of the province during his tenure. He came to Kashmir in a military campaign and got married to the daughter of the King of Kashmir and settled in Kashmir.

Mufti Najmuddin Samarqandi further writes in his book Abbasian Hind in 1819 that it is confirmed that this is Banu

Abbas Ibn Abdul Muttalib. The descendants of Ghiyasuddin Zarrab Shah are more religious than other tribes, they are proud of their lineage. They are hospitable, compassionate, generous and humble. They are compassionate and kind. They are plain dressed but fierce and fierce fighters. Their Tribe Ancestor Ghiyasuddin Zarrab Shah, also known as Zarrab Khan, came to Delhi from Khorasan with Mahmud Ghaznavi and from Delhi entered Srinagar, Kashmir on the orders of Arab Kundi. The Raja of Srinagar granted him a Jagir in the Poonch area and he settled there permanently and his grave is located in Kahota. The Abbasids living in Murree, Kahota, Hazara and Azad Kashmir are his descendants.



حضرت عباس ابن عبدالمطلب رض (حضور پاک کے چچا جان و جلیل القدر صحابی رسول – جدامجد خاندان عباسیہ)

حضرت عبید اللہ رض (حضور پاک کے چچازاد بھائی و جلیل القدر صحابی رسول)

محمد

سعید

یافت

عادل

اسحاق

فضل

رفیع

عباس

نوح

طائف شاہ

سپہ سالار غیاث الدین ضراب شاہ المعروف سردار ضراب خان عباسی (حاکم صوبہ ہرات و سپہ سالار، جدامجد خاندان عباسیہ شمالی پاکستان، مزار بمقام درانکوٹ، کہوٹہ)

سردار اکبر غنی خان عباسی المعروف اکبر گنی خان (مزار بمقام درانکوٹ، کہوٹہ)

کنور خان المعروف کہوندر خان (مورث اعلیٰ ڈھونڈ، گیہال، جسکم عباسی خاندان)

Introduction of Dhund Abbasi Tribe of Murree Hills, Hazara Division of KPK and Azad Kashmir

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Naqeeb Ul Abbasiyeen in Northern Pakistan

The Dhund Abbasi (also written Urdu: **عباسی ڈھونڈ**) is a sub tribe of the Abbasi Tribe in Northern Pakistan. They are mainly settled in Abbottabad District and Murree Hills, Along with Tehsil Kahuta and in District Rawalpindi of Punjab Province. They are also found in District Haripur and Mansehra of Hazara Division of Khyber Pakhtunkhwa Province. Apart from Abbottabad and Murree, there are large populations of Dhund Abbasis living in the Bagh District and Muzaffarabad District of Azad Kashmir. The tribe speaks the Dhundi-Kairali hill dialect of Pahari-Pothwari. The word "Dhund" was an honorary name given to one of their forefather Hazrat Shah Wali Khan Abbasi by their Spiritual Sheikh.

Origins

The tribe traces its roots back to Al-‘Abbas ibn ‘Abd al-Muttalib, the Uncle of Prophet Mohammad. The Dhund Abbasis are progeny of the Abbasid dynasty, who ruled over

the Muslim empire from the Umayyads in 750 CE, and were known as the Abbasid Caliphate. The dynasty governed for 500 years from Baghdad, Iraq. The rule of the Abbasids extended eastwards across Afghanistan into the South Asian subcontinent, covering the eastern part of modern-day Pakistan.

The ancestor of the tribe, Ghayyas Ud Deen Zorab Shah, also known as Sardar Zorab Khan Abbasi (998 AD - 1072 AD) was Governor General and Commander of Armed Forces in parts of Afghanistan during the reign of Mehmood Ghaznavi of Ghaznavid Empire. He came to the subcontinent in 1020 AD with Mehmood Ghaznavi during the reign of Abbasi Caliph Al Qadir Billah (990 AD to 1031 AD) and attacked on the state of Kashmir. When Zorab Khan reached Kashmir along with his Army, the King of Kashmir agreed to pay tax to him as well as offering his daughter in an arranged marriage. Zorab Khan settled in Kashmir state as an Ambassador of Abbasid Dynasty. His Grave is in Darankot, a village in the Kahuta Tehsil of District Rawalpindi. Ghayyas Ud Deen Zorab Shah was the son of Taif Shah who was an Abbasid Commander in Khurasaan during the reign of Abbasi Caliph Al Ta'eh Li'Amr'illah, who ruled from 974 to 991 AD. He later joined Subgtageen (the father of Mehmood Ghaznavi) in Khurasaan.

Sardar Zorab Khan Abbasi had only one son named Ghai Mohammad Akbar, also known as Sardar Akbar Ghai Khan

Abbasi, whose grave is next to his father's grave in Darankot, Kahuta. Sardar Akbar Ghai had five sons name as Kanwar Khan (Kahundar Khan), Sardar Khan (Sarrara Khan), Salim Khan, Sana Wali Khan (Tanawali Khan) and Molam Khan. He was the forefather of Dhund, Jaskam, Ghayyal, Sarrara and Tanoli Abbasi Tribes. Kanwar Khan had three sons named Firadam Khan, Bahadur Khan and Kalo Khan (Kalo Raey Khan). Firadam Khan, who's progeny was inhabited in Jammu & Rajori, Indian Occupied Kashmir, and Bahadur Khan who's sons live in Qaseer, Indian Occupied Kashmir. Kalo Khan (1083 AD - 1150 AD) moved from Kashmir Region to Chalhaar, Pallandari now Azad Kashmir, he married the daughter of Raja Rustam Raey, a Kashmiri Raja and became his successor. He gets the title of "Raey" so Kalo Khan name becomes Kalo Raey Khan. Another Reference says he married to the daughter of Raja Dhani Raey of Kashmir. Dhund, Jaskam and Ghayyal Abbasi Tribes of Murree, Hazara and Azad Kashmir back their family roots to Kalo Raey Khan (Kalo Khan). Kalo Khan had son named Qudrat Ullah Khan (Qound Khan) and Qudrat Ullah Khan had Naik Mohammad Khan (Nakodar Khan) and Naik Mohammad Khan had Daleel Mohammad Khan and Daleel Mohammad Khan had Rasib Khan. Rasib Khan had two sons named Shah Wali Khan Abbasi (a.k.a Dhund Khan) and Bagh Wali Khan Abbasi (Bagh Khan). The Dhund Abbasi's of Murree Hills, Hazara Divison and Azad Kashmir back their roots to Shah Wali Khan Abbasi (Dhund Khan) while the Ghayyal & Jaskam Abbasi of Azad Kashmir & Kahuta trace their roots back to Bagh Wali Khan Abbasi (Bagh Khan). This

incident is recorded in Ansaab Zafarabad Hind 1800 AD & Abbasiyan E Hind written in 1819 AD by Mufti Najam Ud Deen Samarqandi. Many historical references to Dhund's Abbasi are in old Kashmir History books, written in 16th and 17th century.

The word "Dhund" means "Searched" was an honorary name given to their forefather Hazrat Shah Wali Khan Abbasi (1210 AD – 1290 AD) by their Spritual Sheikh Hazrat Baha'ud Deen Zakria Multani. Hazrat Shah Wali Ullah Khan Abbasi was also a Sufi Saint. He was the Great Grand Son of Sardar Zorab Khan Abbasi. Shah Wali's Brother name was Bagh Wali Khan (Forefather of Ghayyal & Jaskam Abbasi Tribe) living in Poonch and Bagh Districts of Azad Kashmir, along with Tehsil Kahuta of District Rawalpindi.

One of the famous members of the Dhund Abbasi Tribe is Peer Nehmat Shah, titled as Daeimat Baba also known as Dada Dhummat Khan Abbasi (1315 AD – 1400 AD). Peer Nehmat Shah Abbasi was a Sufi Saint and his shrine is in Ghora Gali, Murree. He moved from Palandari, Poonch Region of Kahsmir to Murree Hills in mid fourteenth century. He was a great Sufi saint and preached Islam in Kohsaar Region. The Oldest Shrine of Kohsaar Region is associated with him and his shrine was considered as oldest shrine In whole Kohsaar. He is the Forefather of Dhund Abbasi Tribe of Murree Hills & Hazara Division of KPK Region and also the Grandfather of Dhund Abbasi Clan's of

Tehsil Dheerkot, District Bagh & District Muzaffarabad of Azad Kashmir.

One of Famous Grandsons of Peer Nehmat Shah's is Amad Ul Mulk Talib Khan Abbasi a.k.a Tolak Khan who remained as Minister in State of Multan Dynasty during the reign of Shah Hussain Langah. He married with the daughter of Rajagaan e Poonch Kashmir (Landlord of Poonch) and had three sons named Malak Azam Khan a.k.a Hilal Khan, Malak Abdul Rehman Khan a.k.a Rattan Khan and Malak Qasim Khan a.k.a Chand Khan. His sons Malak Abdul Rehman Khan Abbasi (1430 AD - 1510 AD) locally Known as Dada Rattan Khan Abbasi and Malak Qasim Khan Abbasi a.k.a Chand Khan Abbasi, who's Shrine is in Chamankot, Tehsil Dheerkot District Bagh Azad Kashmir. They are forefathers of Ratnaal & Chandaal Dhund's Abbasi Clan, living in Circle Bakote, Murree Hills, and Azad Kashmir.

Dhunds are the largest and most prominent tribe of Murree. Historically, besides Murree, the lands of the Dhund Abbasis include parts of present day Islamabad Capital Territory, Tehsil Kahuta and Kotli Sattian of Rawalpindi, District Abbottabad, Haripur and Mansehra of KPK and Deerkot tehsil in the Bagh district of Azad Kashmir. Besides there is a large population of Dhund tribe in Kahuta tehsil, who are known as Jaskam Dhund. According to Gazetteer Rawalpindi 1893-4 they had thirteen villages in Tehsil Kahuta to at the time.

According to Census of India 1881, the total population of Dhund Abbasis, excluding Dhund Abbasi tribe of Kashmir, in Rawalpindi and Hazara districts was 32,690 of which 18,268 lived in Rawalpindi and 14,412 in Hazara. In 1931 they were recorded 58,000 in Punjab and 39,000 in Hazara Division of British India while 15,000 in Poonch State of Kashmir. Furthermore, Abbasis constitute overwhelming majority the population of Dheerkot Tehsil in the Bagh district of Azad Kashmir.

Current data is not available but the total population Dhund Abbasi Tribes in Murree and the surrounding areas of Rawalpindi, Islamabad, the Hazara division of KPK and Azad Kashmir is thought to be around 2 to 3 Million.

The predecessors of the tribe and the reverend Saint Dada (affectionately called grandfather in the area) Hafiz Siraj Ud Deen Sooraj Ali Khan Abbasi, locally known as Peer Dada Malak Sooraj Oliya Abbasi of Potha Sharif, Murree was a contemporary of Hazrat Bari Imam, another great saint whose mausoleum is in present day Islamabad. Dada Malik Sooraj Oliya was the grand son of Hazrat Abdul Rehman a.k.a Dada Rattan Khan Abbasi who's shrine is in Chamankot, Tehsil Dheerkot Azad Kashmir. Bari Imam lived in the times of Mughal emperor Jahangir. This may mean

that the Abbasis were present in considerable numbers at that time.

MAP of DHUND ABBASI'S tribal state in 1800 Ad as declared half tribal by Britishers. Now, 90% population in Kohistaan E Dhund Abbasia belongs to Dhund Abbasi Tribe And it is considered as the Hometown of Dhund Abbasids.

Note :

Dhund Abbasids remained as Jaagirdaar e Kohsaar from 1400 Ad to 1800 Ad and Defetaed local tribes of Murree Hills and Neighbouring Areas. Murree was become the base of Dhund Abbasi Tribe and he foughts against Dogra State of Kashmir from 1831 Ad to 1837 Ad and join fight with Syed Ahmed Shaheed Bareilvi in Balakot. Dhund Abbasids defeated Dogra's from Murree Hills and received 12,000 martyrdoms in Kohistan E Dhund Region (Kahuta, Murree, Lora Hazara, Circle Bakote and Dheerkot). They Also Fights Against Britishers in 1857 Ad and received heavy casualties and social difficulties. Only Dhund Abbasi Tribe of Murree & Karlaal Tribe of Galyat Fought against Britishers when Britishers invade in Kohsaar Region.



The Role of Dhund Abbasi Tribe in the war of Independence in the mirror of History

Freedom is God's blessing

By Osama Ali Abbasi

Freedom is God's blessing, which involves the efforts and sacrifices of thousands of people. Freedom has always been a continuous and bloody struggle in which thousands of people risked their lives to achieve it. In order to know the role of Kohsaar Region in achieving freedom, we need to look into the past, when the zealous inhabitants of the mountain and the Dhund Abbasids raised the flag of jihad against the Non Muslim Kings of Dogra's & Britishers of the time and fought against them in the front line. After studying the history of Kohsar region (Murree Hills & Surrounding) it was found that this region used to be a part of Poonch region of the ancient state of Kashmir, but tribal status was maintained in these regions and it was free from any kind of state intervention. This semi-autonomy was affected when Ranjit Singh from Punjab invaded the Potohar region around 1800 and the last Gakhar Sultan of Potohar was martyred. Thus the region of Potohar came under the control of the Sikhs (Non Muslims). After the victory in Potohar, Dogra Governor Gulab Singh, the favorite of Ranjit Singh, started to establish his dominion over the region of Kohsar and Eastern Hazara, on which the brave

men of the mountains and hills stood in front of him like a leaden wall against him. The Non Muslim Dogra government passed through Jammu and reached present-day Poonch, Kashmir, where the inhabitants raised the flag of jihad against it and hundreds of people were martyred. History is witness to the mountains of oppression and oppression that were inflicted on the people in the surroundings of Mang and Palandri Azad Kashmir. From there the Dogras entered the Kohsar region and their first stop was the field of Kahuta opposite Palandari through which they entered Murree Hills. In this resistance against the Dogars, the first to settle was the Dhund Abbasi tribe of Kahuta, which has now been merged into the Abbasid branch Jaskam Dhunds. In History of Nations of Poonch by Muhammad Deen Foaq & Punjab Chiefs 1890 wrote this that reflected the resistance, according to which in early 1837 Ad, in the resistance between the Dogra Sikhs (Non Muslims) and the Dhund Abbasids, twelve thousand Dhund Abbasids were martyred, hundreds of villages were burnt, and thousands of cattle and property were seized. History is witness to the mountains of oppression and persecution that were inflicted on the Abbasid tribe during the Dogra era by declaring them rebels. For this reason, the Abbasids of Kahota, in order to avoid the persecution of the Dogra Non Muslim Government, said that they don't have affiliation with Dhund Abbasids of Murree Hills & find their own strength in relation to the Jaskam Abbasids, so that there would be some relief from the oppression of the Dogra government and thus the true lineage of Dhund

Abbasids of Kahota have lost their real identity by merging with Jaskam Abbasids (descendants of niece of Dhund Abbasid - Jaskam Khan S/O Bagh Wali Khan).

After leaving Kahuta, the Dogra's Sikh proceeded to Malika E Kohsar Murree, where the Dogars faced fierce resistance and a war like situation. In Murree, the Dogras failed completely to strengthen their roots. Shrine of Hazrat Hafiz Sirajuddin Sooraj Ali Khan, the spiritual leader of the Dhund Abbasid tribe, known as Pir Malik Suraj Auliya (death 1700 Ad) was base camp of Militants against Dogra's in Murree Hills and the Shrine was declared as the base camp of the captives of Azadi, and Jihad was announced against the Dogra's (Non Muslims) in the entire region of Kohsar. Guerrilla operations started against them. Both sides suffered severe losses of life and property until the Dogra government set a price of one rupee on the head of the Mujahideen of the Dhund Abbasi tribe at that time, which dwindled to four cents, and their property was severely damaged, the local people went to the nearby mountains and settled down, which was actually considered a safe heaven to avoid the atrocities of the Dogars. The fight against the Dogra's in this regard in Dewal, Murree is of great importance where Ratnaal Clan of Dhund Abbasid's, a raised the Jihad against Dogras, Dogra commander Hari Singh Nalwa wanted to build his fort at Dewal but Dhund Abbasids did not establish their rule there. The region of Kohsar and Eastern Hazara Circle Bakot and Circle Lora was

at that time called Kohistaan E Dhund as a tribal state of Dhund Abbasids, so guerrilla operations against the Dogars were started until Hari Singh left Dewal and reached Haripur Hazara and set up his base camp there. The present Haripur Hazara was named after Hari Singh Nalwa. In addition to this, in 1831 because Dhund Abbasi tribe was believer's of Syed Ahmad Shaheed Bareilvi, so in 1831, along with Syed Ahmed Shaheed and Peer of Plassi Muhammad Ali Shah in the battle of Balakot, Dhund Abbasi's raised the flag of Jihad against Dogra Sikhs and recieved martyrdom. Similarly, in Poonch region of Kashmir Chandal Clan in Dheerkot Tehsil raised the flag of Jihad against the Dogar's, in which Mujahideen Seesar has been of great fame. In addition, the Dogra's were given such a resistance in Malika E Kohsar Murree that the Dogra's got fed up and handed over the Kohsar Region and Eastern Hazara region to the British around 1850 and included the region of Bhimbar and Mirpur in Kashmir instead of the Kohsar region. Kohsar which was once a part of Poonch, Kashmir forever says goodbye to Kashmir.

In 1857, when the flames of the war of independence against British Empire entered Murree, Armed jihad was raised against the Britisher's (Non Muslims) under the leadership of Fakhar E Kohsar and the Dhund Abbasid family Sardar Shair Baaz Khan Abbasi Shaheed. Sher Baaz Khan Abbasi, the brave son of the Ratnaal Dhund Abbasid's, descendant of Hafiz Peer Siraaj Ud Deen Sooraj Ali Khan

from Maloot, Kashmiri Bazaar Bhurban Murree, Sardar Laali Khan Abbasi from Birote, Kohala Murree and Sardar Raisham Khan Abbasi of Dheerkot Poonch, the present Bagh district of Azad Kashmir, and Sardar Hasan Khan Karlal of Galiyat name's will always be written in golden letters in history, who declared rebellion against the pharaoh of the time Britishers despite the lack of resources. In 1857 Ad, as a result of the rebellion, Sardar Sher Baaz Khan Abbasi along with his children and several companions were tied and flung in front of a cannon in Agency Ground Murree and thus they receive their martyrdom that was evidenced by the high mountains and beautiful valleys of Murree Hills. Breathing in freedom, As a revenge, the Britisher's closed the doors of all kinds of official and other matters on the Dhund Abbasid tribe, confiscated their property and initiated a series of revenge actions against them, as evidenced by history. In order to politically weaken this tribe and disperse the Dhund Abbasi Tribe Population, the Kohsar region was merged into Punjab and the Hazara border so that this tribe could not be united at the official and political level. This restriction continued till 1914 Ad. Here it is of great importance that in 1857 Ad, Jihad against the British was raised in only 2 places in the present province of Punjab, one of which was the martyrdom of Rai Ahmad Khan Kharal of Okara and the other was Shair Baaz Khan Abbasi of Murree, belong to Dhund Abbasi Tribe.

When the movement of Independence of Pakistan started, the only slogan echoed in the hills and streets was that

"Mundiyaan Kapasaan Par Pakistan Banasan" (pahari language) - (Our necks should be cut off but we will create Pakistan), so on August 14, 1947 Ad, the country of Pakistan came into existence and Queen of Kohsar Murree was forever freed from the oppression of the oppressors, which today is a well-known tourist center of the country of Pakistan. In these beautiful valleys and charming mountains of Kohsar region there are thousands of hidden stories behind the independence, thousands of local people and especially the Dhund Abbasi tribe has played a great historical role and why not that according to Allama Iqbal

Fitrat ky Maqasid ki krta hai Negah Baani

Ya Banda E Sehraei Ya Mard E Kohistani

[A desert man or a mountain man does the purposes of nature]

What is Genealogy & Islamic Historiography?

Genealogy (the making of a family tree) is the study of families, family history and the tracing of their lineages. Genealogists use oral interviews, historical records, genetic analysis, and other records to obtain information about a family and to demonstrate kinship and pedigrees of its members. The results are often displayed in charts or written as narratives. The field of family history is broader than genealogy and covers not just lineage but also family and community history and biography.

The record of genealogical work may be presented as a "genealogy", a "family history", or a "family tree". In the narrow sense, a "genealogy" or a "family tree" traces the descendants of one person whereas a "family history" traces the ancestors of one person but the terms are often used interchangeably. A family history may include additional biographical information, family traditions and the tribe biography.

The pursuit of family history and origins tends to be shaped by several motives, including the desire to carve out a place for one's family in the larger historical picture, a sense of

responsibility to preserve the past for future generations, and self-satisfaction in accurate storytelling. Genealogy research is also performed for scholarly or forensic purposes, or to trace legal next of kin to inherit under intestacy laws.

Amateur genealogists typically pursue their own ancestry and that of their spouses. Professional Genealogists may also conduct research for others, publish books on genealogical methods, teach or produce their own databases.

The terms "genealogy" and "family history" are often used synonymously but some entities offer a slight difference in definition. The Society of Genealogists while also using the terms interchangeably, describes genealogy as the "establishment of a family tree by extracting evidence, from valid sources, of how one generation is connected to the next" and family history as "a biographical study of a genealogically proven family and of the community and country in which they lived".

#CertifiedInGenealogy

About Author:

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حضرت سيدنا عباس ابن عبدالمطلب عليه السلام	قدرت الله خان المعروف قوند خان	آزادی خان المعروف ادھاری / دارا خان
حضرت سيدنا عبيدالله ابن عباس رض	نيك محمد خان المعروف نكودر خان	سالم خان
الشریف محمد	دليل محمد خان	طائر خان
الشریف سعيد	راسب خان	سردار شاه محمد خان
الشریف يافت	ولی کامل حضرت شاه ولی خان المقلب ڈھونڈ خان (مدفن شاه رکن عالم، ملتان)	رسالت خان
الشریف عادل	سردار حسن خان (مدفن چھلہاڑ، پلندری آزاد کشمیر)	احمد خان
الشریف اسحاق	گلاب خان	سردار نوائس علی خان
الشریف فضل	امير محمد خان المقلب حضرت پير بے رياء	غلام علی خان
الشریف رفيع	حضرت پير نعمت شاه، لقب دائمت بابا المعروف دادا ڈھنٹ خان (مزار شريف دناہ شريف، نزد گھوڑا گلی مری)	نمبردار سردار جمیعت علی خان (جاگیردار بانڈی جمیعت خان، لونر بیروٹ کلاں)
الشریف عباس	سردار پاننده خان (مدفن پھگواڑی، مری)	نمبردار علی مرد خان
الشریف نوح	چنگیز خان	محمد اکرم خان
طائف شاه (مدفن برات، افغانستان)	عماد الملک سردار طالب خان المعروف تولک شاه (وزیر ملتان بدور شاه حسین لنگاہ)	محمد گل زمان عباسی
سپہ سالار غیاث الدین ضراب شاه المعروف ضراب خان (مدفن دران کوٹ، کپوٹہ پاکستان)	حضرت ملک عبدالرحمان خان المعروف دادا رتن خان (مزار شريف چمنکوٹ، دھیرکوٹ کشمیر)	گل رحمان عباسی
ولی کامل حضرت غنی محمد اکبر خان (مدفن دران کوٹ، کپوٹہ پاکستان)	سردار لہراسب خان	نقیب العباسیین السید اسامہ علی العباسی
سردار کنور خان المعروف کھوندر خان	پهلوان خان	
کالو خان المعروف کالو رانے خان (مدفن چھلہاڑ، پلندری آزاد کشمیر)	سردار چنگیز خان المعروف دادا چنگس خان	

شجرہ نسب خاندان عباسیہ، قبیلہ ڈھونڈ عباسی آل عباس ابن عبدالمطلب، عم رسول اللہ (نقابت الاشراف العباسیہ پاکستان)

مذکورہ شجرہ ان کتب تاریخ کے حوالہ جات اور پرانے کرسی ناموں کی رو سے ترتیب و تحریر کیا گیا ہے جن میں عباسیان ہند 1819ء از مفتی نجم الدین ثمرقندی، انساب ظفرآباد جونپور اعظم گڑھ ہندوستان 1804ء، عرب شجرہ جات کی تصنیف جزوۃ الاقتباس فی نسب بنو عباس، بنو ہاشم از شیخ حسن الحسینی، مشجرات الزکیہ فی انساب بنو ہاشم اور بعد از تصدیق و شہادت النسب و نقابت بسلسلہ السید اسامہ علی العباسی جاری بالنقابة الاشراف العباسیین الهاشمیین العراق، النقابة السادات الحسینیہ کیلانیہ وابناء عمومہم اہلبیت فی العالم عراق، النقابة الاشراف اہلبیت الہند اور بعد از تحقیق و درستگی اعراف و مجهول ناموں کیساتھ مراۃ السلاطین جلد اول 1836ء، آئینہ قریش 1916ء، النساب القبائل اکبریہ 1990ء اور مقامی مصنفین، کرسی راہ، محکمہ مال، محکمہ ہندوبست ارضیات اور خاندانی قلمی نسخوں و شہادت روایات کی روشنی میں نقیب العباسیین السید اسامہ علی عباسی ساکن اپر بیروٹ کلاں، مضافات مری کوہالہ نے ترتیب و تدوین کیا۔ اس شجرہ نسب کے حقوق محفوظ ہیں۔

تصدیق و جاری بالکتابہ

السید اسامہ علی العباسی

نقیب العباسیین الهاشمیین فی الشمال پاکستان

فاضل نقابة الاشراف العباسیین الهاشمیین عراق



